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XXVIII *On Inscriptions at Temples of the Jaina Sect in South Bihar.* By
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Read November 18, 1826.

As connected with the subject of an essay on the *Sráwacs* or *Jainas*, read at a former meeting, I lay before the Society copies of inscriptions found by Dr. Buchanan Hamilton in South Bihar. Though not ancient, they may be considered to be of some importance, as confirming the prevalence of a *Jaina* tradition relative to the site of the spot where the last of the *Jinas* terminated his earthly existence, and as identifying the first of his disciples with GAUTAMA, whose death and apotheosis took place, according to current belief, in the same neighbourhood.

In the *Calpa-sútra* and in other books of the *Jainas*, the first of MAHÁVÍRA's disciples is mentioned under the name of INDRA BHÚTI: but, in the inscription, under that of GAUTAMA SWÁMÍ. The names of the other ten precisely agree: whence it is to be concluded, the GAUTAMA, first of one list, is the same with INDRA BHÚTI, first of the other.

I subjoin Dr. Buchanan Hamilton's account of the temples and their situation, where these inscriptions were found, with such other information as was collected by him concerning the *Sráwacs* or *Jainas* in the same province (South Bihar).

I have the satisfaction, also, of communicating to the Society, Colonel William Francklin's description of the temple of PÁRŚWANÁTHA, the preceding *Jina*, erected on the supposed site of his apotheosis likewise.

It is certainly probable, as remarked by Dr. Hamilton and Major Delamaine, that the GAUTAMA of the *Jainas* and of the *Bauddhas* is the same personage: and this leads to the further surmise, that both these sects are branches of one stock. According to the *Jainas*, only one of MAHÁVÍRA's eleven disciples left spiritual successors: that is, the entire succession of *Jaina* priests is derived from one individual, SUDHARMA SWÁMÍ. Two only out of eleven survived MAHÁVÍRA, viz. INDRA BHÚTI and SUDHARMA: the

first, identified with GAUTAMA SWÁMÍ, has no spiritual successors in the *Jaina* sect. The proper inference seems to be, that the followers of this surviving disciple are not of the sect of *Jina*, rather than that there have been none. GAUTAMA's followers constitute the sect of *Bauddha*, with tenets in many respects analogous to those of the *Jainas*, or followers of SUDHARMA, but with a mythology or fabulous history of deified saints quite different. Both have adopted the Hindu Pantheon, or assemblage of subordinate deities; both disclaim the authority of the *védas*; and both elevate their pre-eminent saints to divine supremacy.

In a short essay on their philosophical opinions, which will be likewise submitted to the Society, it will be shown that a considerable difference of doctrine subsists on various points; but hardly more between the two sects, than between the divers branches of the single sect of *Bauddha*.

It deserves remark, that the *Bauddhas* and the *Jainas* agree in placing within the limits of the same province, South Bihar, and its immediate vicinity, the locality of the death and apotheosis of the last *Buddha*, as of the last *Jina*, and of his predecessor and his eldest and favourite disciple. Both religions have preserved for their sacred language the same dialect, the *Páli* or *Prácrít*, closely resembling the *Mágadhí* or vernacular tongue of *Magadha* (South Bihar). Between those dialects (*Páli* and *Prácrít*) there is but a shade of difference,* and they are often confounded under a single name.

The traditional chronology of the two sects assigns nearly the same period to their GAUTAMA respectively: for, according to the *Bauddhas*, the apotheosis of GAUTAMA BUDDHA took place 543 years before the beginning of the Christian era; and according to the *Jainas*, the apotheosis of MAHÁVÍRA, GAUTAMA SWÁMÍ's teacher, was somewhat earlier, viz. about 600 years before the Christian era. The lapse of little more than half a century is scarcely too great for the interval between the death of a preceptor and of his pupil; or not so much too great as to amount to anachronism.

Without relying much upon a similarity of name, it may yet not be foreign to remark, that the *Buddha*, who preceded GAUTAMA BUDDHA, was CÁSYAPA: and that MAHÁVÍRA, the preceptor of GAUTAMA SWÁMÍ, was of the race of *Cásyapa*.

I take PÁRS'WANÁT'HA to have been the founder of the sect of *Jainas*, which was confirmed and thoroughly established by MAHÁVÍRA and his

* Burnouf et Lassen, Essai sur le Páli, p. 154.

disciple SUDHARMA ; by whom, and by his followers, both MAHÁVÍRA and his predecessor PÁRS'WANÁT'HA have been venerated as deified saints (*Jinas*), and are so worshipped by the sect to this day.

A schism, however, seems to have taken place, after MAHÁVÍRA, whose elder disciple, INDRA BHÚTI, also named GAUTAMA SWÁMÍ, was by some of his followers raised to the rank of a deified saint, under the synonymous designation of *Buddha* ; (for *Jina* and *Buddha* bear the same meaning, according to both Buddhists and Jains). The preceding *Buddha*, according to this branch of the sect, was CÁŚ'YAPA, who is not improbably the same with *Śramaṇa Vardhamāna Mahāvira*, son (born of the wife) of *Siddhártha*, a *súryavanśi* prince of the *Cas'yapa* race.

It is to be observed, without however attaching much weight to this coincidence, that the name of SIDDHART'HA is common to MAHÁVÍRA's father and to GAUTAMA BUDDHA, whom I suppose to be the same with the *Jina's* disciple, GAUTAMA SWÁMÍ.

The appellative *Gautama* is unquestionably a patronymic (derived from *Gótama*), however *Sácya sinha* may have come by it, whether as descendant of that lineage, nearer or remoter, or for whatever other cause. His predecessor among *Buddhas* is, in like manner, designated by a patronymic as above noticed, *viz.* *Cás'yapa*.

The name of GAUTAMA occurs also as an appellative in other instances besides that of the sixth *Buddha*, or of the twenty-fourth *Jina's* eldest disciple. One of the legislators of the Hindus is GAUTAMA, whose aphorisms of law are extant.*

The gentile name of the last *Buddha* has prevailed in China and Japan, where he is best known under the designation of *Sácya*. His appellation of GAUTAMA remains current in countries bordering upon India.

INSCRIPTION AT NAKHAUR.

संवत् १६८६ वर्षे वैशाखे सुदि १५ दिने मंत्री दल वंश चोपरा गोत्रे
ठ० विमल दास तत्पुत्र ठ० तुलसी दास तत्पुत्र ठ० संयाम गोवर्द्धन दास
तन्माता ठ० नीहालो तस्य भार्या ठ० - - देवा गौतम स्वामिका
चरण पद्म - - करापिता वृहत्त्वरतर गच्छे पूज्य श्री युतीय श्री श्री
जिन राज सूरौ विद्यमाने पु० य - - धर्मेति प्रतिष्ठा कृता ॥ ॥

* Preface to two Treatises on the Hindu Law of Inheritance, p. x.

“ In the year 1686 Samvat, on the 15th day of *Vaiśāc’ha sudi*, the lotus of GAUTAMA SWÁMÍ’s feet was here placed by NIHÁLÓ, mother of *Ī’ha* (*T’haccur*), SANGRÁMA-GÓVARDHANA DÁSA, son of *Ī’ha*. TULASÍ DÁSA, son of *Ī’ha*. VIMALA DÁSA, of the race of *Chópará* and lineage of [*Bharata Chacravartī’s*] prime councillor: the fortunate JINA-RÁJA SÚRI, the venerable guide of the great *C’haratara* tribe, being present.”

The same pious family, which is here recorded for erecting, or more probably restoring, the representation of GAUTAMA SWÁMÍ’s feet at *Nakhaur*, is in like manner commemorated by three inscriptions, bearing date six years later (*viz.* 1692 Samvat),* for the like pious office of erecting images of the feet of MAHÁVÍRA and of his eleven disciples, at *Pāwāpurí*, which, or its vicinity, is in those inscriptions stated to be the site of that saint’s extinction (*nirvána*) or translation to bliss.

The same names recur, with those of many other persons, inhabitants (as this family was) of the town of *Bihár*, where a numerous congregation of *Jainas* seems to have then dwelt; and with the same additions and designations more fully set forth: whence it appears, that the designation of “descendant of a prime councillor” bears reference to a supposed descent from the prime minister of the universal or paramount sovereign, BHARATA, son of the first *Jina* RĪSHABHA.

SANGRÁMA and GÓVARDHANA, here joined as an appellation of one person, are in those inscriptions separated as names of two brothers, sons of TULASÍ DÁSA and his wife NIHÁLÓ. In other respects, the inscriptions confirm and explain each other.†

*Description of Temples of the Jainas in South Bihar and Bhagalpur, by
Dr. F. BUCHANAN HAMILTON, M.R.A.S.*

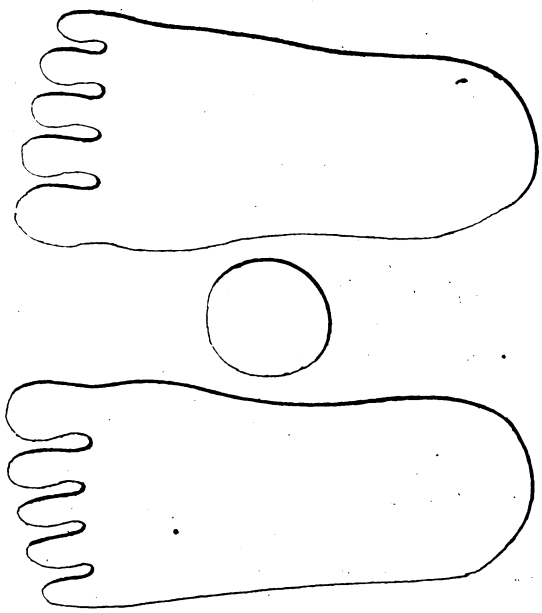
THE sect of *Jain* has in the division of *Nawádá* in South Bihar two places of pilgrimage. One is a tank named *Nakhaur*, about a mile and a half north from *Nawádá*, and which is of no great size, extending in its greatest length from east to west. It is choked with weeds, especially the nelumbium. The temple is on a small square island covered with a terrace of brick, and is a neat but inconsiderable building, covered

* The largest of those inscriptions names likewise the reigning Emperor, SHAH JEHAN.

† Copies of those at *Pawāpurí* were not taken in fac-simile, but are merely transcripts.

ॐ श्रीगणेशाय नमः ॥
ॐ नमो भगवते वासुदेवाय ॥

ਜਾਪਟਿਤੁ, (੯) ਦੇ ਯਤਾਗੈਤਸਜਾਸਿਕਾਏਗੁਬਰਯਾਮੁਦ੍ਰਿਤ



* नमो भगवते वासुदेवाय ॥ १ ॥

[illegible]